

A  
S E R M O N  
TOUCHING THE  
P E A C E  
And EDIFICATION Of the  
C H U R C H.

Preached at the second Triennial Visitation  
of the Right Reverend Father in  
God, FRANCIS Lord Bishop of Peterborough,  
at Daventry in Northamptonshire,  
July 12. 1637.

By EDWARD REYNOLDS D.D.  
Rector of the Church of Braunston.

*Non habent Dei Charitatem qui Ecclesie non diligunt  
Unitatem. Aug. de Bapt. lib. 3. c. 16.*

LONDON,  
Printed by Tho. Ratcliffe for George Thomason at the Sign of  
the Rose and Crown in St. Pauls Church-yard, 1659.

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THE  
P E A C E  
OF THE  
C H U R C H.

ROM. 14. 19.

Let us therefore follow after the things which make  
for Peace, and things wherewith one may edi-  
fie another.



Very gift of God, by how  
much the more excellent it  
is in it selfe, by so much  
the more (through the sub-  
tilty and malice of Satan)  
it is subject unto abuse;  
and as the Wisdome of  
God doth order evill things  
unto good, so the cunning of man doth per-  
vert

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vert the best things unto evil, and turn the very Grace of God into wantonnesse.

Christs coming was to set Prisoners at Liberty, *Isai. 61. 1.* And of all other, this of *christian Liberty* is one of the choicest Jewels, with the custody whereof hee hath entrusted his Church.

This *Liberty* is twofold, either from Bondage Spiritual under Sinne and Satan, or from Bondage Carnal under the Ceremonies of the *Mosaical Law*, which in opposition to the *a* royall and perfect Law of Liberty is called an *b* intolerable yoke, and *c* Commandements which were not good.

Two sorts of men there were, who professing the Religion of Christ, did yet (through the subtilty of Satan) stumble at this *Liberty*. Some were *false Brethren*, who dogmatically taught against it; and to these the Apostle *d* would not give place for an hour. Others were *weake Brethren*, who in their consciences were not perswaded of this *Liberty*, and were offended at the use of it in those whose faith was better settled. With respect to these, the Apostle in this Chapter states the difference then depending in the Church, so that neither the *e* knowledge of the one might breed scorn of those who were *doubtful*; as *weake*; nor the *f* scruples of the other breed censure of those who were *free*, as *wicked*; wherein premising a most wise and pious maxime, That *weake Christians* ought

*a* Gen. 1. 25.  
2. 8.  
*b* Mat. 15. 10.  
*c* Ezek. 20. 25.  
*d* vid. Iren. l. 4. c. 29.

*e* Gal. 4. 5.



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ought to be plyed and cherished in the maine matters of Religion, and not perplexed with impertinent disputations; and then giving directions to both sides touching their mutual behaviour towards each other, hee proceedeth to state the question it self.

For the ground whereof, he layeth an excellent distinction touching Things *indifferent*, which may be considered either *per se*, alone by themselves, and so he states the question for the strong, *verse 14.* or in *Ordine ad aliud*, with respect to some other thing: and so hee giveth these three Rules.

1. In order to the *weake*: so *Liberty* must give place to *charity*; I must rather restrain my selfe, than scandalize and hazard the safety of my brother, *v. 13, 15.*

2. In order to the *Doctrines* of the Gospel. So *Fundamentals*, wherein the Kingdome of God doth stand, are to take place of such, *In quibus non vertitur salus Ecclesie*, which therefore, however to bee strongly vindicated against malicious corrupters, are yet not to bee unseasonably obtruded upon tender Consciences, otherwise agreeing in the *Substantiall* grounds of Righteousnesse and Peace, *verse 16, 17, 18.*

3. In order to the *Church* of God: And so the *Peace* and *Edification* of that is to bee preferred before the rigorous and stiffe asserting of our owne private *Liberty*: for the *Edification* of the Church is Gods Worke, and wee ought

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ought not by imprudent and immoderate pertinacy in smaller things to disturbe or hazard the work which God hath set us to do.

And from these three Grounds the Apostle windeth up the whole Controversie in two Disinitive Conclusions.

1. That in case of *Scandal* to *weake* Christians, and therefore much more in case of *Scandal* and disturbance to the *Church*, men ought rather to suppress their Opinions in matters of *indifferent* nature, and to enjoy their perswasions between God and their own Conscience, than by unseasonable vindicating them to offend either one or other, *ver.* 21, 22.

2. That things standing *per se*, men ought not to crosse the *Determinate*, though *Erronous* Judgement of their Conscience, because whatsoever is not of Faith is Sinne, *verse* 23. Things standing I say, *by themselves alone*, as Meates and drinks in the Church at that time did. Otherwise when any material Act doth intervene to alter the *indifferency* of the thing (though not in its *Nature*, and as to *Liberty* of Conscience, yet in its *use*, and as to *Liberty* of Practice) as an act of Sovereigne Authority, in this case men should labour to rectifie their judgements; that they may not lie between the two difficulties of a doubtful Conscience on the one hand; and an unprofitful practice on the other.

The words of the Text belong unto the Third of the forenamed Rules: and they contain a wise and godly Direction for all Christians; but chiefly

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chiefly for dispensers of the Gospel; That in case of any emergent differences amongst Brethren we should bound our behaviour by these two Limits.

1. To preserve and pursue *the things that make for peace.*

2. That this Peace must be such as will consist with, and promote the good of the Church, And then for the Manner, How to do it, it is *necessary*, not onely to meete these things when they are obvious and offered to us, but to pursue and runne after them when they seeme to flie away from us. And to there must be an *endward*, if haply it be possible to overtake them.

1. *To preserve, The things which make for peace.* But is not the Church of Christ set forth unto us in the Scripture as a *Militant Church*, an Army with Banners? How then to pursue Peace? Certainly as Christ is set forth in the Scripture as a *Capitaine*, a *Leader*, a *Man of War*, a *Lion* of the Tribe of Judah, the victorious Tribe; so is He as a *Prince of Peace* too. Honoured at his Birth with the stile of *Immanuel*, a name of peace: Crowned in his Baptisme with a *Dove*, the Embleme of peace; holding in his hand a *Scepter*, the Gospel of peace; being in the Building *the Corner Stone*, the place of peace; coming into the World with a *Song of peace*, going out of the World with a *Legacy of*

*peace.* Basil. Epist. 77. ad Maris. Epist.

Heb. 12. 14.

Rom. 12. 10.

a Heb. 2. 10.

b Mic. 5. 2.

c Exod. 17. 3.

d Rev. 5. 5.

Judge. 1. 2.

f 11. 9. 6.

Mic. 5. 5.

Ephe. 2. 14.

g Mat. 1. 25.

b Mat. 3. 16.

i Rom. 10. 15.

k Mat. 21. 42.

l Luke 2. 14.

m Job. 14. 17.

Two inscriptions

in the same place

are found

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2 *Max.* 10. 34.  
 1 *Job.* 18. 11.  
 3 *Max.* 11. 57.  
*Bigninus* 242  
*Chrysost.* *suad.*  
 in *Psal.* 128. 1.  
 6. *vid.* *etiam* in  
*Psal.* 128. 128.  
 690. *Edin.* 58.  
*vit.*

7 *Gal.* 5. 1.  
 1 *Act.* 16. 3.  
 1 *Gal.* 2. 3.  
 21 *Cor.* 10. 23.  
 2 *Gal.* 1. 10.  
 1 *Thim.* 2. 4.  
 3 *1 Cor.* 9. 19.  
 1 *Cor.* 4. 5.  
 2 *1 Cor.* 7. 13.

1 *Valer. Max.*  
 2 *Matth.* 23. 23.  
 1 *Act.* 15. 20.

4 *1 Cor.* 3. 10.  
 11.

Peace; in one word, a perfect *Moses*, the meekest Man, and yet the mightiest Warriour; a true *David*, a man much versed in Battel, and yet made up all of Love; *n* sending a sword in one place, and *s* sheathing up a sword in another; *p* carelesse of offending in case of piety, and *q* tender of offending in case of liberty. Thus Hee, and thus his Church too, *Salem*, a place of peace; *Jerusalem*, a vision of peace; and yet therein a Fort, and an Armory for Shields and Bucklers, *Cant.* 4. 4.

To know the difference, wee are to distinguish both concerning *Persons*, and concerning *Things*.

For *Persons*: the same Apostle who here teacheth us to compassionate the *weake*, doth teach us elsewhere to *r* withstand the *obstinate*; and hee who out of tendernesse to some *s* yeelded to circumcise *Timothy*, out of jealousie of others *t* refused to circumcise *Titus*, *u* pleasing all men in one case, and *x* forbearing to please in another, a *y* servant to all himself, and yet, *z* *Be ye not the servants of men*.

Concerning *Things*: though the Heathen man spake truly *Nihil minimum in Religione*, yet wee know our Saviour distinguisheth between *Mint* or *Cummin*, and the great things of the Law. And the *b* Apostolical Synod, between things necessary and unnecessary; and *Saint Paul* here between Meats and Drinks, and the Kingdom of God; and *c* elsewhere between the Foundation and Superstruction.

Some



f Basil. Ep. 325  
ad Egidium.

g Bish. Deme-  
nium in Epist.  
Pacificus super  
adit.

h Phil. Kufch.  
Hist. 4. c. 13.

Epist. 1. 4. 19. 7.  
Greg. Naz.

Orat. 12. pag.  
202. Paris.

1609.  
1. 1. 1. 2. 10.

2. Hist. 4. 25.  
2. Cap. 10.

a Cyr. lib. de  
sermone Episc.  
de Hieron. re-  
ligione.

to receive <sup>no</sup> <sup>any</sup> <sup>forms</sup> or <sup>Letters</sup> <sup>parifi-</sup>  
catory from George the <sup>Arrian</sup> Persecutor. And  
f Basil the Great giveth an excellent reason of it,  
Evidently, <sup>that</sup> <sup>the</sup> <sup>Arrian</sup> <sup>is</sup> <sup>not</sup> <sup>of</sup> <sup>the</sup> <sup>same</sup> <sup>kind</sup> <sup>as</sup> <sup>the</sup> <sup>Orthodox</sup>,  
but <sup>is</sup> <sup>of</sup> <sup>the</sup> <sup>same</sup> <sup>kind</sup> <sup>as</sup> <sup>the</sup> <sup>Orthodox</sup>. If once wee shake  
the simplicity of the Faith, and retaine not that  
as a Rule and measure of inferiour differences,  
Disputes and Contentions will prove end-  
lesse.

This care then and circumspection is chiefly to  
be used in these three Cases, as a learned Pre-  
late of our Church hath observed:

1. In case of Heresie, when Adversaries de-  
ny or deprave the faith of the Gospel; as i Hyme-  
neus and Philetus, who teaching against the Re-  
surrection, overthrow men Faith.

2. In case of Idolatry: as if Israel play the  
Harlot, let not Judah transgress; for the un-  
rulers, what agreement hath the Temple of God with  
Idols.

3. In case of Tyranny: when any shall usurp  
and exercise Dominion over the Consciences of  
men to bring them into Bondage, unto Doctrines  
of Errours, and make Articles of Faith for all  
Churches to submit unto: In which case the A-  
postle had no patience, Gal. 2. 4, 5. *Neque enim  
quisquam nostrum Episcopum se esse Episcopatum con-  
stituit, aut tyrannico terrore ad obsequendi necessita-  
tem collegas suos adiecit*: they are the words of Saint  
Cyprian in the Council of Carthage, upon the case  
of Re-baptization.

This then being laid for y firme foundation,  
that



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that Christ where hee is: *King of Salem*; must  
be King of *Righteousnesse* too; that the *Wis-*  
*dom* which is from *above* must be first *pure*,  
and then *peaceable*; That our unity must be the  
*unity of the Spirit*: *Et enim sola Ecclesia pacis est*,  
*qua Christi pax est*; as *Saint Hilary* speaks;  
The state of this Point is in these two words:  
*Warre* there must be (I speak in a spiri-  
tual sense) with *Principalities*, and *Powers*,  
and *Spiritual Wickednesses*: For the Church  
is *Militant*; and hath *Weapons of spiritual*  
*Warfare*, given of purpose to resist *Enemies*.  
Christ came to send a *Sword* against all dan-  
gerous *Errors of minds or manners*. And as  
in this *Warre*, every *Christian* must have  
*weapons* on; as *Saint Paul* speaks, *The whole Ar-*  
*mour of God*: so, above all, *Timothy*; and such as  
he was, must be *good Soldiers*, *1 Tim.* 2. 3. with  
the *Eye* to watch; with the *Tongue* to warne;  
with the *Sword* of the *Spirit* to convince and  
to correct *gain-sayers*. *Warre* there must be,  
but not *contention* and *inward Jarres* there  
must not be; and that for this very reason, be-  
cause there is *Warre*; for as our *Saviour* saith,  
*A Kingdom divided within it selfe cannot stand*  
at any time, much lesse when it wagheth *Warre*  
with a *Forreign and Potent Adversary*, such as  
*Satan*; and all other *enemies of the Church*  
are, who by the advantage of an *intestine*  
*Commotion* would save himselfe the labour of  
drawing the *Sword*; and become rather a *spe-*

*o Hab. 7. 2.*  
*c Jam. 3. 17.*

*d Ephe. 4. 3.*

*e Hilary. contr.*  
*Aria. & Ana-*  
*col.*

*vid. Greg.*  
*Orat. 1. 46.*  
*31. 36.*

01

B 2

Statour



Epiph. Ha.  
ref. 68.

2. 4. 10. 11. 12.

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Omnis Loy.

quei, Christ.

In Gen. Hom. 4

honour than a Party in the Conquest; A notable Example we have in *Melchius*, Peter Bishop of *Alexandria*; both Confessours of the Christian Faith; both *Martyres*, *defendants*, and condemned *in Metalla* for their Profession; who upon a small defence, touching the receiving of *Euch* into Communion; fell unto so great a Schisme; that they drew a Partition between each other in the Prison; and would not hold Communion in the same Worship of Christ; for which notwithstanding they joyntly suffered; which dissension of theirs did the Church of God therein by causing a great rent and seed among the Members thereof, than any persecution the Enemy could have raised.

Greatly therefore doth it concerne all of us in our places and orders to pursue all our power, Prayers, Interests; for preserving the unity of the Spirit in the bond of Peace; and for pursuing and promoting the Peace of *Persons*; that in nothing wee give offence to the Church of God; rather bee willing to silence and smother our private judgements; to relinquish our particular Liberties and Interests; to question and mistrust *Domestick* Judicium; (as *Tertullian* calls them) our singular conceits and fancies; than to be in any such thing stiff and peremptory against the quiet of Gods Church. The *weak* to be humble and tractable; the *strong* to be meek and mercifull; the *Pastors* to

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to instruct the ignorant, to reclaim the wandering, to restore the lapsed, to convince the forward with the Spirit of meeknesse and compassion. The people to obey, honour and encourage their Ministers by their docible and flexible disposition, to suspect their owne Judgements, to allow their Teachers to know more then they, not to hamper themselves, nor to censure their Brethren, nor to trouble their Superiours by ungrounded Scriptures, or uncharitable prejudices, or noquiet, and in the end uncomfortable singularities. How did our Saviour pour his Spirit in that Heavenly Region for the Ministry of his People? That they might be one heart and one mind, to stand made perfect in one. How doth the Apostle poure out his very Bowels in this respect unto the Church? If any consolation in Christ, if any comfort in love, if any fellowship of the Spirit, if any bowels and Mercies, be ye like minded. Take heed of strife, of vain glory, of pride in your owne conceits, of censuring of your Brethren, of a private respects. Lay aside your owne aspiration, bee in the same of Servants; have such humble judgements, as that you can bee willing to learne any, though unwelcome Truth; to unlearn any, though darling Errour; have such humble lives and purposes, as that you can resolve to obey with duty, whatsoever you are not able with reason to gainsay. The godly Priests, how carefull have they ever been to suppress

Ensch. de vit.  
Conflant, l. 2.  
c. 63-68 lib. 3.  
c. 13-67 20.

Evagrius l. 3.  
cap. 30.  
Nicophorus lib  
154. 15.  
King James in  
his Declaration  
to the States  
against Gowa-  
das Vorstius,  
and in his In-  
structions to his  
Bishops, Anno  
1622.

\* Gen. 13. 8.  
Acts 7. 26.  
Psal. 133. 1.  
Ephes. 4. 36.  
Ex Eodem nie-  
re, Ignor. Tert.  
Jude v. 31  
1 Pet. 1. 1.  
Acts 4. 92.  
Phil. 1. 27.  
Num signum  
bellicum: quare  
non in uno ovili  
sumus? Aug.  
Tert. serm. ad  
pleb. in Casiri-  
ensem.  
Justin Martyr  
dial. g. cum Tri-  
phos. Opus. l. 1.  
Aug. contr.  
Epist. Parmen.  
lib. 3. cap. 1.

professe and remove Dissensions from Gods Church; Constantine the Great writeth Letters, Publisheth Edicts, makes large Orations to the Bishops of the Nicene Council at their sitting and Dissolution; to no other purpose than onely for preservation of Peace. Anastasius in the great Dissensions of the Eastern and Western Churches about the Council of Chalcedon, touching the two Natures of Christ; how severe was he to require his Bishops to promote and conserve Peace in the Church: as Evagrius and Nicophorus note. To say nothing of the Pious examples of our Dead Sovereign and his most Renowned Father, who both by Writings, and by Injunctions, by Pen and Power, by Argument, and by Authority, have shewed their care to suppress those unhappy Differences, wherewith by the cunning of Satan the Churches of God have of late years been too much disquieted.

Consider we (belov'd) that we are \* Brethren, that we have one Body, one Spirit, one Faith, one Hope; one Baptisme; one calling, brought out of the same womb of common Ignorance, Heirs of the same common Salvation; partakers of a like precious Faith; sealed with the same Sacraments, fed with the same Manna, Ransomed with the same Price, conformed with the same promises; inasmuch, that *Justine Martyr* and *Oratus* have beene charitable so farre as to call Judaizing Christians and Donatists by the name of Brethren. Whosoever therefore by  
Pride,

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pride, or Faction, or Schisme, or Ambition, or novel Fancies, or Arrogance, or Ignorance, or Seditious, or Popularity, or vain-Glory, or Envy, or Discontent, or Correspondence, or any other Carnal reason, shall rend the seamless Coat of Christ, and cause Divisions and offences, I shall need load him with no other guilt than the Apostle doth, That he is not the servant of Christ, Rom 16. 17. For how can he who is without Peace or Love, serve that God who is the God of Peace, whose name is Love, and whose Law is Love.

Besides this, we in our calling are *Brethren consortio muneris*; and there is a special tye upon us to be no strikers, 1 Tim. 3. 13. but to strike our fellow-labourers with an Eye of scorne, or a Tongue of censure, or a spirit of neglect, or a Pen of Gall and calumny. We need not in any controversie flie to stones, so long as our Reason and Learning holdeth out, Nor to strike the People of God, either with the Rod of Cerce, to stupifie and benum them in sensual security, crying *Peace, Peace, where there is no Peace*; or with unreasonable and misapplied terrors, *visum, cuiusdam*, as the Apostle speaks, To wound the conscience, and to make sad the hearts of those whom the Lord hath not made sad: Christ our Master was Consecrated to this Office by the Spirit in the shape of a Dove, an embleme of that meeknesse which was in him, and which from him should descend upon all his subordinate Officers.

And

*Non habet  
Dei charita-  
tem, Ecclia-  
siam diligens  
ultra  
Aug. de Bapt. l.  
3. c. 24. ubi.  
Orig. Noq. O-  
rat. 14. p. 215,  
216.*

*habet  
24. et 25. vbi  
dicitur  
Odij. n.  
a 14. circa et in  
columna vbi  
spiritus San-  
ctus, Simpliciter  
animal et la-  
tum, non felle  
enorum, non  
morsibus ferarum,  
non iracundia  
lacerationi vi-  
lentium. Expr. de  
unione Ecclesie.*



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were rent asunder, then came *Shishak* and troubled *Jerusalem*, 2 *Chron.* 12. 2. It hath been we know one grand Objection of the Papists against the Reformed Churches, That the Dissensions amongst themselves are evident signs of an Heretical Spirit, as *Bellarmino*, *Stapleton*, and others argue; and *Fitz-Simon* an *Irish* Jesuit hath written a just Volume of this one Argument, which he calleth *Britannomachia*, the Wars of the Divines of our Countrey amongst themselves. How happy they are in that pretended Unity, which they make a note of their true Church, I refer to any mans judgment who shall reade the cros Writings of the *English Seminaries* and *Jesuits*, the *Jesuits* and *Dominicans*, *Smith* and *Kellison*, *Loemly* and *Hallier*, *Daniel Jesu* and *Aurelius*, the different Judgments concerning the Judge of Controversies between the *Gallican Church*, and those more captivated to the Popes Chair in *Italy* and *Spain*: to say nothing of the two hundred and thirty seven Differences observed by *Pappus*, and three hundred and odde by a Reverend Bishop of ours amongst the *Romane* Doctours: so that, were all this Calumny a Truth, we could answer them as *Gregory Nazianzen* did those in his time, who used the same Argument, *That they are never the less faulty, how ever we may be blame-worthy too. Onely this want of Charity in them should teach us never to want Unity within our selves, but to let such*

C a Spirit

*Bellarmino de notis  
Eccles. l. 4. c. 11  
Stapleton de  
princip. fidel. do-  
ctrinal. l. 4. c. 13  
Kellison Sur-  
vey l. 1. c. 6  
vid. D: Field of  
the Church, l. 3  
c. 41, 42 & Ju-  
el. Apol.*

*Greg. Naz.  
Orat. 13*



# The Peace of the Church.

*Microm:*

a Spirit of Peace and Meekness shew it self in our Lives, Doctrines, and Writings, *ut nihil de nobis male loqui sine mendacio possint*, that they may never have advantage with the same breath to speak both truly and reproachfully against us.

And hereby, as we shall stop the mouth of the Adversary, so shall we preserve the honour of our Religion, the success of our Ministry, the Reverence of our Persons and Functions in the mindes of the People, who may haply be apt enough to catch hold, as of others, so most of all of those occasions which our selves by our mutual Differences shall at any time administer, to neglect both our Preaching and our Persons; and when they shall observe hot Disagreements amongst Learned men in some things, how easily, think we, may such as are more led by the force of Examples, than by the evidence of Light, be induced to stagger and to question all. *Domestica calumnie gravissimum fidei excidium*, no greater hindrance to the growth of Faith than Domestical Disagreements.

*Hilar. in Psal.*  
118. v.

*vid. Vincent:*  
*Libertat. cap.*  
85. 16. 27  
*Ibid. Delat. l. 2.*  
*Epist. 90. Aug.*  
*Epist. 101. de*  
*Clult. Dei. l. 16*  
*c. 2. de vera Re-*  
*lig. cap. 8*

Desired it may be, but hoped it cannot, That in the Church of God there should be no noise of Axes and Hammers, no difference in Judgments and Conceits. While there is corruption in our Nature, narrowness in our Faculties, sleepiness in our Eyes, difficulty in our

Pro-



Profession, tuning in our Enemies, *Averdera*, hard things in the Scriptures, and an obvious man to superseminate, there will still be *ἡ ἑκαστος ἑαυτοῦ* men that will be differently minded: no Instrument was ever so perfectly in tune, in which the next hand that touched it did not amend something; nor is there any judgment so strong and perspicacious, from which another will not in some things finde ground of variance. See we not in the ancient Churches those great Lights in their severall Ages at variance amongst themselves? a *Irenæum* with *Victor*, b *Cyprian* with *Stephen*, c *Fernie* with *Austin*, d *Basil* with *Damasius*, e *Chrysostome* with *Epiphanius*, f *Cyril* with *Theodore*? In this hard necessity therefore, when the first evil cannot easily be avoided, our wisdom must be to prevent the second; that where there is not *Perfection*, yet there may be *Peace*; that dissension of Judgments break not forth into dissolution of hearts, but that amidst the variety of our severall Conceits we preserve still the Unity of Faith and Love, by which onely we are known to be Christs Disciples.

Give me leave therefore out of an earnest desire of Peace and Love amongst Learned men, in the further handling of this Argument briefly to inquire into these two Questions,

1. How Peace may be preserved amongst men, when differences do arise?
2. How those differences may in some degree

Defence Part. 1  
p. 219. *Ex* vld.  
*Jewels Repd*,  
artic. 8. p. 198

a Euseb. hist. l. 5  
c. 16  
b Euseb. l. 7. c. 2  
c Aug. *Ex* Hier.  
in *Ex*ist. *amab.*  
apud Aug. Ep.  
8. 19  
d Basil. Ep. 10  
*Ex* 77. *Baron.*  
an. 372. Sect.  
15. 25  
e Socrates l. 8.  
c. 14. 15  
f Cyril. lib. ad  
pneumatum N.  
ep. Hist. l. 1. 19  
- 35

1 Cor. x. 1, 2  
 Prov. 12. 10  
 Superbia Ha-  
 riticorum mater  
 Aug. de Gen.  
 contra Manich.  
 l. 2 c. 8 & Ep.  
 89  
 h Quint. Curt.  
 l. 10

1 Aug. ad Li-  
 centium Ep. 49

1 Aug. Ep. 119

Gree be composed and reconciled?

For the former, let us first remember, That Knowledge is apt to beget Pride, and Pride is even the Mother of Contention, and in Saint *gustavus* phrase, the Mother of Heresies too. *Rara quisquam circa bona sua satis cautus est*, saith the Historian; A very hard thing it is, and rarely to be seen, for a man endued with excellent parts to be wary, temperate and lowly in the employment of them. And therefore Satan hath usually set on work the greatest Wits in sowing Errours in the Church; as *Agrippina* gave *Claudius* Poyson in his delicatest Meat, or as Thieves use to pursue their Prey with the swiftest Horses. *Ornare i abste Diabolus querit*, as Saint *Augstin* said once unto *Licentius*, a man of a choice wit but a corrupt minde; wherein certainly Satan would fail of his end, if men would make no other use of their parts and Learning than the same & Father directeth them unto, *Ut scientia sit tanquam machina quadam per quam structura pietatis assurgat*; if they would use their Learning as an Engine and Instrument for the more happy promoting of Piety and pure Religion. And indeed why shouldst thou who art haply a man of more raised Intellectuals, of more subtil and sublimè Conceits, despise the Judgement of thy meaner Brethren? Who is it that hath made thee to differ? And why hath he made thee to differ? As he hath given thee more variety of Learning,

ing,

# The peace of the Church.

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ing, it may be he hath given thy Brother more experience of divine things: and you know a great Cosmographer may miss a way which a man less learned in *Theory*, but more versed in travel may easily keep. Certainly, as the Juyc of the same Earth is sweet in the Grape, but bitter in the Wormwood; as the same Odour is a Refreshment to the Dove, but a Poyson to the *Scarabeus*; so the same Learning qualified with Charity, Piety and Meekness, may be admirably usefull to edifie the Church, which with Pride, Contempt, and corrupt Judgment may be used unto harmfull purposes; *καταμαρτυρησιν αληθινον* as the Philosopher speaks, Nothing is more dangerous than Wickedness in Armour.

This therefore shall be my first Rule. To correct and keep down the rising of our Knowledge with Humility in our selves, and Charity to our Brethren. Not to censure every one for dull and brutish who in judgement varieth from our own conceits. It was an old trick of the Gentiles (as Gregory Nazianzen, *Arsinolinus*, and *Minutius* tell us) to object illiterateness unto the Christians; but a very unfit way it is for Christian men amongst themselves to refuse adverse Opinions, or to insinuate their own, by the mutual undervaluing of each others parts and persons. Ever therefore in our Censures let us look to what is wanting in our selves, and to what is usefull in our Brethren.

The

*Basil. Hexam.  
Hom. 5 Greg.  
Nyssen in Cant.  
Hom. 3 p. 514  
Epiph. Hares.  
40.*

*Arist. Rhetic.  
Fals. 1. 1. 2. 6. 1  
Mala vim suam  
pessimi aliorum  
consuetudine ex-  
peritur. Phil. 1. 8  
Ep. 24  
Ovid. Fast. 1. 3  
Nisus et Menelaus  
virescentes  
ore lac. Naz.  
Orat. 3 p. 97  
Studiorum rudes,  
litterarum  
prophani, ex-  
peries animi.  
Minut. Fustin.  
Hoc est festidium  
vestrum, sapientia  
hanc arrogantem  
god nos  
rudes despici-  
tu. Arnob. 5. 1.  
Gentes 1. 2  
Aug. de Bapt.  
1. 2 c. 4. 5 Cyp.  
ad Quir.*

vidi. I

## The Peace of the Church.

The one will make us *humble*, the other *charitable*, and both *peaceable*. Pride made the Donatists forsake the Catholique Unity, which *St. Cyprian* in the same judgment, but with more humility, did not disturb.

Secondly, Peace may in this case be preferred by moderating the fervour of our zeal against those that are otherwise minded. There is in the nature of many men a certain *superstition*, an heat and activeness of spirit, which then principally, when conversant about Objects divine and matters of Conscience, is wonderful apt, without a due corrective of wisdom and knowledge, to break forth into intemperate carriage and to disturb Peace. It was zeal in the Women which persecuted Saint Paul. *Acts* 13. 50. and it was zeal in him too which persecuted Christ before he knew him, *Philip* 3. 6. *Acts* 26. 9. For as the Historian saith of some men, that they are *Sola fœcundia Innocentes*, bad enough in themselves, and yet do little hurt, by reason of a flegmatick and torpid Constitution, indisposing them for action: So on the contrary, men there may be, who having Devotion, like those honourable Women, not ruled by knowledge; and real, like Quick-silver, not allayed, nor reduced unto usefulness by wisdom and mature learning, may be, as *Nazianzen* saith they were in his time, the Causes of much unquiet. It was a grave Censure which *Tacitus* gave of some over-violent Assertours of their Liberty,

*Vid. Canab. in  
Baron. Exercit.  
14 Sect. 6  
Θρησκ. 20  
πρὸς Λόγου. 5  
καὶ τὸ 20  
Nax. Orat. 26*

*Tacit.*

*spiritum magis  
magis quàm uti-  
tatem. L. 10. c. 1  
Nax. Orat. 26*

## The Peace of the Church.

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Liberty, and it may be verified of others, who as violently maintain their Opinions, *Quod per abrupta inclarescerent, sed in nullum rei publice usum.*

Two great Inconveniences there are which may in Controversies from hence arise.

1. \* That by this means Truth, it self may be stretched too far, and by a vehement dislike of Error on the one side, we may run into an Error on the other; as *Dionysius Alexandrinus* being too severe against *Sabellius* did lay the grounds of *Arianism*,<sup>b</sup> and *Chrysostome* in zeal against the *Manichees* did much extoll the power of Nature, and *Ithyrus* out of an hatred of the Papists lessening original sin, ran another extreme to make it an essential corruption.

2. Hereby men do marvellously alienate the mindes of one another from Peace, by loading contrary Doctrines with envious Consequences, such as the Consciences of those whom we dispute withall do extremely abhor, which course usually tendeth to mutual exacerbation, whereby Truth never gaineth half so much, as Charity and Peace do lose.

Thirdly, requisite it is to the preservation of Publique Peace, that we all keep our selves in our own station, and labour to do God service in the places and callings wherein he hath set us, and not *αλλ' ὁρμεν ὁποῖον ἐστὶν*, to busie our selves with matters which (as the Apostle speaks,

*Tacit. in vita Agric. cui cōsecratio implenda erat exemplum magis Basilii quā Nax. Oros. 20. p. 281. Ep. 16*  
\* *Nymium alitercando veritas amittitur. A. Gell.*

<sup>a</sup> *Vid. Basil. Ep. 41. integritatem libelli Dionysii hinc ad Arianismū suspitione committit. M. Ashmole. Tom. 1. l. 1.*  
<sup>b</sup> *Quod una cum Niceno Synodo conspiravit Dionysius.*  
<sup>c</sup> *Ardeat sericuli adversarij ac premis interdictum fuerit. Joseph. Acosta. de Hieronymo clemente Riveto in P. fol. 16. Stat. Senen. l. 5. in Proemio.*









Ex Ten 4. quod  
in Mith. 1. 1.  
con. 11. Tit. 1.

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surely in any dispute it is a strong presumption, that that man doth least hurt with his Argument, who betakes himself to biting, and to intemperate language. In these things therefore we should carry our selves *non assidue, sed mansue, et Brethren*, and not as Enemies, not to uncover the nakedness, or to put our feet on the Breasts of our Brethren; but as it is said of *Anthony the Great*, that he was *Dissidentibus magis*, by his meeknesse he drew those who dissented from him; so should we make the Truth a gainer by our milde handling of those that vary from us. *f. 1192. p. 1. 1. 1. 1. 1.* It was the grave and pious advice of *Nazianzen*, Let us yeeld to our *Brethren* that wee may overcome them, as a Flint is easily broken upon a pillow which yeelds unto it.

Lastly, so long as there is sound agreement in *Fundamentall Truths*, and in the *Simplicity* of the Gospel, we ought rather to deny our wins, and to a silence our disputes in matters merely *Notionall* and *Curious*, which have no necessary influence into Faith and godly living, than by spending our precious houres in such impertinent Contentions; & for gaine of a small Truth to shipwrack a great deale of Love; and while wee perplex the mindes of men with *Abstruse* and *Thornie* Questions, we take off their thoughts from more necessary and spirituall employments. It was a wise and reasonable rebuke which the *Marginers* in a dange-

Ex Ten 4. quod

in Mith. 1. 1.



[illegible]

Is The right way to Compose Differences amongst men is *consensus* and *unanimus*. A joyned obedience to the Truths wherein all agree, and pursuance of those pious ends which all profess. This is the Apostles Rule in this very case. *Wherunto we have already attained, let us walk by the same Rule, let us minde the same things, Phil. 3. 16.* For indeed the love of God, and Conscience of his commandments is the right way to know him, and the secrets of his Word. *If any man will do the will of God he shall know the Doctrine, Joh. 7. 17. And hereby we know that we know him if we keep his Commandments, 1 John 2. 3, 4.* And in all knowledge which is intended for practice, that of the f. Philosopher is most true,

Those

Those things which wee learne to doe, wee learne by doing: now the knowledge of Divine Truths is not barely intellectuall for the braine, but experimentall for the Conscience, and consisteth much in the Taſt of Spirituall things. It is the expreſſion of Saint a Basil, *Quod in cibis gustus, in ſacris intellectuſ*, and the Apoſtle calleth it Knowledge according unto godlineſſe, 1 Tim. 6. 3. They therefore who can reſolve to keepe a good Conſcience, and not vitiate the palate of their minde with any morbid Humours, are moſt likely by the other helps of Learning and induſtry to finde out the Truths wherein they diſagree: for the very b Philoſopher could ſay, that wickedneſſe doth putriſie the principles of the minde; and c Such as are mens courſes of life, ſuch likewiſe are the diſpoſitions of their mindes towards practicall truth. A corrupt heart doth uſually make a corrupt judgement, d *Dum his quæ volumus doctrinam coaptamus*. It concerns us therefore not to be like Painters, (it is the ſimilitude of e Methodius) that can draw a ſhip on a Table, but are not able to build a ſhip for uſe; that can write and diſcourſe of Doctrine in Papers, but not to expreſſe the Truth of it in our lives: but by our unanimous obedience to the Truths wee know, to diſpoſe our ſelves for the diſcovery of thoſe wee doe not know. f Juſtin Martyr Confelleth, that it was the lives of the Chriſtians which taught him Chriſtian Religion. There are extant two Epistles of Basil the Great Ad Peſſyleras

a Basil. Reg.  
Breuiter. in  
reg. 179.  
Jobi 21. 17.  
Pſal. 119. 66.  
Jobi 34. 3.

b Kallia eſay.  
rux a 220.  
Arist. Ethic. 6.  
c. 5.

c Al diſpoſitio  
et reſol  
conſideratio  
in 3. inſtitu  
Proſ. a 220.  
Arist. Ethic. 6.  
c. 5.

d Hilari. de  
Trin. l. 10.  
Aug. de doct.  
Chriſt. l. 1. c. 6.  
de moribus Ec  
cl. ſia l. 1. c. 27.  
18. 27.  
e Apud Epiph.  
Hæreſ. 64.

f Juſtin. 1. 1.  
reg. 1. 248. 3. 1.

g Basil. Epist.  
203 & 204.

What-ever we may <sup>experience</sup> <sup>blow</sup> <sup>the</sup> <sup>Ad-</sup>  
versary to confound <sup>upon</sup> the Weak, and then  
to hold firme our Agreement in the foundation of  
Faith.

2. *Supplicatio.* A docile and tractable disposition, whereby, being sensible of our owne naturall blindness in the things of God, we first betake our selves unto him by fervent Prayer, imploring the guidance of his holy Spirit that wherein we are otherwise minded, he would reveale even that unto us; *Phil. 3. 15.* For Prayer is an excellent Key unto the holy Scriptures. It was a pious Speech of a Saint *Augustine*, that they who are meek and humble in heart, *placati et orando proficiunt, quam legendo et audiendo.* but without a docile disposition, they are

2. When hereby out of a serious and single-hearted love of Truth, we addresse our selves to the study of holy Scriptures, & not bringing along with us our own private conceits, and then racking the Scripture to confess something for them, (as Demosthenes said of the Oracle, that it did *παρρησιάζετο*) but do resign our hearts and judgments to the light of Gods word, & resolve when our errors are dif-

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Epist. ad Zenam: *Βασίλειον ὡς τὰς ἀντιπαραστάσεις τῶν Χρῆστων.* Clem. Alex. Str.  
lib. 7 p. 543, 544, 545, 548. Edit. Hainf. *Tal. dicitur in octavo non in uno pariter*  
*vultu dei et dei ipsius.* Cyrill. in Gen. Num. 24. Vid. Aug. de Doct. Christ. 1. 19.  
de Temp. de profet. 17. de resurrex. 4. 40. de fide in pers. 6.

**covered**

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covered, to hold our peace. Thus as \* Saint Basil speaks, if we would by the help of Gods Spirit and Grace attend unto the *Scope of holy Scriptures*, we should in no wise be unprofitable unto the Church of God.

3. *Magnus per-suadendi artifex*, a very great  
meanes to worke upon the judgements of one  
another, and to take off all such impediments  
as usually arise from personall prejudices in  
the disquisition of Truth. When Servants  
of *Berhadad* observed the word *Brother* to come  
from the mouth of *Ahab*, they hastily laid hold  
on it, as an excellent preparation to the settling  
of those differences which were betweene  
those two Princes, 1 *Reg.* 20. 33. It was a good  
temper that *d* of *Calvin*, who professed that  
though *Luther* should call him Devill, (for hee  
was not ignorant of the hate of that man) yet  
hee would still acknowledge him for an excel-  
lent Servant of God; were there the same af-  
fection on all sides, a Pacification betweene  
those Churches might be easily accommoda-  
ted.

4. *ἡμετέρας ἀποφύλαξαι*. Not to have the Faith of God in *Respect of persons*, *Jam.* 2. 1. Not to be the *Servants of men*, *1 Cor.* 7. 23. Nor to enchain our judgements to the fancies of others. But to beare a most equall affection unto all Truth

vire, plus subtil qu'il devoit. Au. Ter. l. i. c. 2. Ferris malo cum Platone quicquam istis  
vera sentire. Cic. Tusc. l. ii. — Quibus quia Hæretici sunt, etiam multa probabiliora de-  
cerent, minime crederem. Malden in Mar. 16. 14.

\* B4GLHout

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Christians. Saint Paul chargeth us to *\* Take heed of Philosophy and vain deceits*, Col. 2, 8. Not but that there is an admirable use of *some Philosophy*, and of *Reason* raised and rectified, so long as it is subordinate to Faith; but when it shall be so proud as to judge of Faith it self, and to admit or reject it as it shall be consonant (or disagreeing) with her prejudices, this is a tyranny which would quickly overthrow all.

Other cause there hath been none of those desperate Heresies wherewith the Socinians have per-  
fired the World, but that they will have all Things  
to stand or fall at the Tribunal of their presum-  
ptuous Reason: as if all the present and ancient  
Churches of God besides consisted but of brute  
Creatures, and they onely in a corner of Polonia,  
as sometimes the Donatists in Africa, the onely  
reasonable and holy men: *Ecce Ecclesia, cum no-  
va & curiosa de Deo dicere laesum credere;* Hap-  
py indeed the Church of God, when curious no-  
velties, and as it were Tourneaments in sacred  
things are esteemed profane, when men doe not  
ride, but *discurrunt*, not disparage the Majesty  
of so Honourable and solemn a Foundation, with  
the levity of slight chaffie, and triviall superstru-  
ctions. It was a grave and serious speech that of  
*Seneca*, and worthy the consideration of the great-  
est Divines, *Nunquam nos verecundiores esse debe-  
mus, quam cum de Deo agitur.*

6. *Analyis* *sin* To keepe our selves to the  
forme of sound words, Rom. 12. 6. 2 Tim. 1. 13.

intereſt ad Chriſtianam pietatem quibus officiis utamur. Aug. de Civ. Dei, li. 19. ca. 23.

F

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\* Contra Eccle-  
sia spud alios  
mundum non uti-  
mo feruntur. Au-  
g. 22. ad Ant-  
quissimas nec u-  
raro Ecclesias  
Iren. l. 3. ca. 4.  
Tert. de Cor-  
milt. cap. 4. de  
voland. virgin.  
c. 1. 2.

Nemo nobis  
molestias exhi-  
beat, sic enim  
seruio ad duces  
sancti Dei.  
Ecclesia abori-  
gine. Basil. in  
In hanc. Quod  
nos a iure  
cauendum,  
ut a illi pa-  
pae xpo  
mox. de An-  
tu. 1. 2. ca. 10.  
Tert. de Cor-  
milt. cap. 4.  
Iren. l. 3. ca. 4.  
Tert. de Cor-  
milt. cap. 4.

Basil. cont. Eu-  
m. l. 2. Aug.  
Epist. 118. c. 1.  
Epist. 119. ca. 19.  
Contra Jul. l. 1.

c. 4. 7. 2. c. 10. \* Vid. Mercer. in Job 12. 13. a Adara Scriptura plenitudinem — scrip-  
tum esse dogas Hermetici officina. Si non est scriptum, sicut ut Huid adiciendum aut  
detrahendum desinamus. Tert. cont. Marc. c. 2. 2. Vide etiam de praef. conu. l. 1. c. 10. 12.  
Quandocumque aduersus veritatem scitis, docetis Haereticis, ut non uicini consuetudo. Tert. c. 1.  
de voland. virg. consuetudo sine eritate uisitata erroris est: Cyp. ad Pomp. cont. Steph.  
Si solus Christus cultandus est, non debemus attendere quid ante nos aliquis facendum  
puterit, sed qui ante omnes est Christus prius secutus; neque enim dominus consue-  
tudinem sequi oportet, sed Dei ueritatem. Cyr. l. 2. Ep. 1: ad Cæsarium. Vid. C. Alex.  
Siro. l. 7. p. 2. 344. a. 6. Basil. de Spiritu Sancto, c. 7. Ep. 80. Moral. Reg. 12. cap. 2.  
Aug. Epist. 112. in proem. de moribus Ecclesie Cathol. l. 1. cap. 7. contra Epist. Parmen.  
lib. 3. cap. 2. de unitate Ecclesie. c. 2, 3, 6, 17, 18, 19. contra Cresc. l. 1. 2. cap. 32.

to hold those Doctrines which accord best with the grounds of faith and love in Christ, those which alcribe most glory to God and his Grace, which most conduce to the humbling and debasing of the pride of man, which most tend to the practice of godliness, to the purifying of conscience, to the edifying of the body of Christ. Our Doctrine must be according unto godliness, 1 Tim. 6. 3. and our knowledge the acknowledging of the Truth which is after godliness, Tit. 1. 1.

7. *Symbola.* \* The Customs of the Churches of God To retain that, (when there is no expresse and evident variation from Divine Authority) which is most consonant to the received usage of the ancient and pure ages of the Church. This Rule the Apostle gives for suppressing of differences, If any seem to bee contentious, wee have no such custome, neither the Churches of God, 1 Corin. 11. 16. Inquire of the former age, saith Bildad, and prepare thy selfe to the search of their Fathers, Job. 8. 8. Look to the old way, saith the Prophet, Jer. 6. 16. It was not so from the beginning, saith our Saviour, Matt. 19. 8.

\* Onely this Rule is to be qualified with this necessary distinction, That a no Antiquity hath

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any Authority in *matters necessary* of Faith, Worship, or Doctrines of Religion, to prescribe or deliver any thing, as in it self and immediately obligatory to the Conscience, which is either contradicted or omitted in the written Word, which we believe to be fully sufficient to make the man of God perfect, and thoroughly furnished unto every good work, 2 Tim. 3. 16, 17.

But, 1. In *matters accessory of indifferency, order, decency, and inferiour nature.* 2. In matter of Testimony to the truths of Scripture, and for manifesting the succession, flourishing, and harmony of Doctrines through all ages of the Church, the godly learned have justly ascribed much to the Authority and usage of the Ancient Churches. The study of the Doctrine and Rites whereof is justly called by the most learned Primate of Ireland, a *noble study*. I will conclude this particular with the words of St. *Austin*, In those things, saith he, wherein the holy Scripture hath defined nothing, *mos populi Dei & instituta Majorum pro lege tenenda sunt*, The custome of Gods people, and appointments of our Fore-fathers must be held for Laws. Lastly, *intra Submissum* to the spirits of the Prophets, and the judgement of the godly learned: *e* not to be stiffe and inflexible in our own conceits, nor to be Acceptors of our own persons, but to be willing to retract

b Aug. Epist.  
85.

c Ego quidem  
fascor me e  
orum numero  
esse canari qui  
proficiendo  
scribunt, &  
scribendo pro  
ficiunt, unde si  
aliquid vel in-

*centius, vel indolentius a me possum esse, -- nec misandus est, nec dolendum, sed potius  
ignorandum, et que gratulandum, non quia erratum est, sed quia improbatum, &c. Vnde  
August. Epist. 7.*

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The peace of the Church

any wrongs, and with meeknesse and thankfulness,  
to be led into the right way by any hand. Excel-  
lent was the resolution of God in this case, Teach me,  
and I will hold my peace; and cause me to know where  
in I have erred, for so say. In which one disposi-  
tion did all them, who otherwise differ, firmly  
agree, and were not too partially addicted to their  
own fancies, nor had their judgements (which  
should be guided only by the truth of things) too  
much entralled to their own wills, ends, or pas-  
sions: so soon might they be brought, if not wherein  
they erre, to change their judgements, yet at  
least to lay them with humility and love,  
(as Saint Cyprian did here) that they should ne-  
ver be taken forth into bitterness towards their  
Brethren, nor disturbance of the Church of  
God: much more should we be so, when we  
thus travell with as much light as my weak-  
nesse could discover, and with as much brevity  
as the weight of the Argument would allow, open-  
ed the means of procuring and preserving Peace a-  
mongst Brethren. The other Particular in the Text would re-  
quire as large a portion of time as this hath  
already spent: I shall spare to be so injurious  
to your patience, and to the businesse we at-  
tend upon, and only because those things which  
God hath joyned together no man ought to  
put asunder, I shall therefore as Architects use  
to doe, give you in but a few lines a Modell  
of the building here by the Apostle com-  
mended

Cyprian. ad Quir.  
Praefat. Concil.  
Carthag. & in  
initio Concilii.  
Aug. de Baptis.  
constr. Donat. li.  
i. cap. 18. &  
lib. 2. cap. 1, 5.

Aug. 2. d. 4

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mended unto us, and so leave you, and it to Gods blessing.

*Kai m'nis euzodupis* ] 1. Then, It is not any kinde of Peace which must be thus pursued. Such the things in difference may be as must be earnestly contended for, *Jude ver. 3.* If Peace hinder Edification, we must then build, as *Nehemiahs* servants did, with our spirituall Weapons in our hands. It must be an edifying, but no destroying Peace. It hath an answer to bound it, *Rom. 12. 18.* and we know, *Id. solum possumus, quod jure possumus.*

2. He purposely severeth Peace and Liberty; that he may joyn Peace and Charity. In our services to the Church of God, we must ever more look to what is helpfull to others, than to what is lawfull for our selves; to part from a little of our own ground, rather than our brothers house should be unbuilt. *All things,* saith the Apostle, *are lawfull, but all things edifie not.*

3. It is not *διωκεν εις ειρηνην*. Let us follow peace; but *η ειρηνη*. The things which make for Peace. It is not enough that we have pious affections to the Peace and Edification of the Church, as an End; but we must put to all our skill and wisdom, and cast about for the most proper and seasonable means conducing to so good an End. For a man may have an indifferent good will to Peace it selfe, and yet when it comes to the way to the means for the advan-

advancing of it, to the pains he must take, to the liberty hee must forbear, to the cost hee must be at, to the censures he may undergoe; here he stops, and is deterred with the difficulties of so noble an enterprise, like the singard in Solomon, that saith, *There is a Lion in the way.*

4. It is *Edification* which is the work committed unto us: all the power which God hath annexed to our Office, and all the Learning, Elocution, Wisdom, Subtily, Abilities which our Labours with his blessing have attained unto, must all be directed and laid out upon this end. As the greatest knowledge of a Christian is to know the Crosse of Christ, so the greatest learning of a Church-man is to build the body of Christ. And this instructeth us how we are to preach the Law unto the People of Christ. The Apostle telleth us, that *ἐν τῷ εὐαγγελίῳ*, Gal. 3. 19. *It was added to the Gospel.* For so we finde that the Promise and Covenant made to Abraham is prefixed before the Decalogue, when it was published from Mount Sinai, *Exod. 20. 2.* added, *I say, not as a supplement to make up a defect, but as an instrument to prepare the way, and discover the need we have of a Gospel; and therefore John Baptist came before with the Spirit of Elias, and with an Axe, to make way for Christ the Prince of Peace.* We must not therefore preach the Law alone by it selfe, as it is a killing and destroying Letter, but as it was given

*nam et ear-  
den esse Legis  
et Evangelii  
sciam. Vid. Epi-  
phan. Hæres. 66  
Ἡμεῖς τὸ νόμον  
καὶ τὰς ἀποφάσεις  
τοῦ εὐαγγελίου,  
Νεφ. 9. 42.*



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given, so it must be Preached in the hand of a Mediator. We preach nothing but *The Grace of God which bringeth Salvation*, (I am sure wee should preach nothing else.) It is onely the wickednesse of those which contemne it, that turneth the Salvation which we preach, into a savour of death unto themselves.

5. We see here *Peace* and *Building* in the Church goe still together. When the weak do not censure, nor the strong despise, but they goe hand in hand together, the one reverencing, the other compassionating their fellow Brethren, then doth the Structure rise up and flourish; whereas when men fall to vaine janglings, and unprofitable, uncharitable disputes, the work of Piety is ever at a stand. When the Tongues were divided, the Building quickly became a *Babel*. And therefore we in our Calling ought to preserve the love of our people; to be helpfull, hospitable, courteous, patient, mercifull, to use all mildnesse to all men, to overcome evill with good, for meate not to destroy the worke of God, to preserve the Soules of our Brethren before our owne dues and emoluments, that they may see we seeke not theirs so much as them: not that I would have us to betray the Rights of our Places, but to claime them with all tendernes, and with evident assurances of Love and Peace.

6. It must be *an Edifying*, not onely *Passive*  
Edifi-

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Edification, and yeelding to be built, 1 Pet. 2. 5. not onely *Immanent Edification*, a building up of our selves, *Iude ver. 20.* but a mutuall and *transient Edification*, as iron whetteth iron, a considering of one another to provoke unto love, and unto good works, *Heb. 10. 24.*

7. It must be *desideratum* too. It is not enough to desire it, to accept it, to meet it halfe way, to let it in, and welcome it when it comes to us; But we must *pursue* and goe after it. If any man refuse Peace, so that it flieth from us, we must put it to an *experiment*, and adventure our selves for it to a *scilicet*, and *quantum in nobis*, if by any meanes we may overtake and apprehend it, *Rom. 12. 18.* If any man refuse *Edification*, and thrust away the Grace and mercy which is preached unto him, it must be *desideratum* here too, not give him over and to let him alone for desperate, but to pursue him still, to digge about him and dung him (as it is in the Parable, *Luke 13. 8.*) It may be he will yet bring forth fruit: many there are which come into the Vineyard at the last houre. We must here put it to a *ultimum* too; if God *peradventure* will give him Repentance, *2 Tim. 2. 25.* and in the meane time to shew all meeknesse to all men, because wee our selves were sometimes foolish and disobedient, *Tit. 3. 2, 3.*

Now lastly, unto the substance of this building, there pertain but these three things. A *Foundation*, a *Superstruction*, a *Contignation*.

1. A stable

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1. A stable and solid *Foundation*, which is either personall, and that is *Christ onely*, 1 Cor. 3. 11. or a *practicall*, the knowledge whereof is requisite as a ground-work unto some further end; and this again is twofold.

Either, the *Foundation of Theologicall Doctrines*, upon which they are raised, and by which they are to bee measured, and so the *Doctrine of the Apostles and Prophets* is called a *Foundation*, Eph. 2. 20. or else the *Foundation of Salvation*, whatsoever things are simply and absolutely necessary to the spirituall, vitall, and salvificall state of a Christian, *Quæ posita ponunt, & sublata auferunt salutem*, which have by the Ordination of God a necessary and intrinsecall connexion unto eternall life. St. Paul gives it us in three words, *Faith, Hope and Love*.

1. *Faith*, as the *primò primum*, without which no other motions, though *Materially* in morall construction good, are yet *in foro Cæli* vitall and salvificall. This Faith is contracted into the *Credo*s of the Church, requiring an intellectuall assent of the minde to the Truth, and a *fiduciall reliance* of the heart on the goodness of God in Christ in all those Evangelicall doctrines for our own righteousness and salvation: and thus Faith is by the Ancients often called a *d Foundation*.

1 Rom. 6. 17.  
& 12. 6.  
1 Cor. 13. 12.  
2 Cor. 10. 14.  
Gal. 6. 16.  
Eph. 1. 12.  
Phil. 1. 27 & 2.  
1 & 3 15, 16.  
Col. 1. 23.  
1 Tim. 6. 3.  
2 Tim. 7. 14.  
Tit. 1. 1 & 4. 3.  
8. Heb. 6. 1.  
Jude ver. 3.  
Rev. 14. 12.  
*Regula veritatis per Baptismum accepta. Iren. l. 1. c. 3. 239*  
*Fides. Ecclesiastica. Eph. Hier. 57. & 35 Nat. Orat. 14. 26, 40. Hilari. de Trin. l. 10. Character Christianism. Amb. ad Serap. Regula parvis magnique communis. August. Epist. 57.*  
*b Laudo super edificationem boni operis, sed agnosco Fidei fundamentum, Fidei Radicem, August. in Psal. 31. de pred. ste.*

c. 7. Item in Explan. ad Heb. Amb. Offic. l. 1. c. 29. de Sacramentis l. 1. c. 1. de Sym. Fulg. prolog. l. de Fide ad Pet. Dial. Aug. Serm. 115. de temp. de fid. c. 1. 16. Enchirid. c. 2. Prop. de vit. contemp. l. 1. c. 21. c. Tert. de Orat. c. 9. d. Mar. 16. 16. Joh. 3. 18. 16. c. 8. 14. 1 Cor. 15. 27. Gal. 3. 20. 1 Joh. 5. 1, 12, 13.

F

2 e Hope

e Rom. 8. 24, 26.

1 Pet. 1. 3.

f Rom. 10. 12.

13.

g Job. 4. 22, 23.

Gal. 4. 6.

g Job. 14. 11.

h 1 Cor. 13. 1, 2, 3.

h 2 Cor. 7. 9.

10.

Astr. 2. 38.

Luk. 8. 1.

1 Heb. 9. 14.

1 Tim. 1. 5. 10.

1 Job. 3. 8. 9.

1 Job. 1. 1.

1 Job. 1. 1.

Esa. 6. 8.

1 Rom. 7. 21.

g Rom. 7. 21.

g Rom. 7. 21.

g Rom. 7. 21.

2. e *Hope* as the Ground and Foundation of all *Invocation*, and *Spiritual Worship*, and therefore the Apostle saith of such as destroyed the incommunicable *Worship of God*, that they did not *Hold the head*, Col. 2. 18, 19. and thus the *Lords Prayer* containing the adequate object of all our *Hopes*, is called by *Tertullian*, *A fundamental Prayer*.

3. g *Love*, as the Principle of all *Obedience* and newnesse of living. In a h *Godly sorrow* for all sinne past, a *Godly purpose* abrenouncing all sinne in *Conscience*, profession, and endeavour of *Conversation* for the time to come, & a desire to feare Gods name, a *Idelight* in his Law, a *Love* of our Brethren, a *Conscience* voide of offence towards God and men. And so *Love* is by the Apostle called a *Root and Ground* Ephes. 3. 17.

Now the laying of this *Foundation* might, and causing ignorant men in some measure to understand the mysteries of Religion and Salvation, is indeed the master piece of the wisest Builder, and that, without the which all our other Sermons to the People will bee little better than lost labour, till those Principles be soundly fastened in their Consciences.

2. To this foundation of Faith in Doctrine, hope in worship, and love in obedience, must be joyned a progresse in the *Superstition*, because something will be ever wanting to the Grace and Knowledge of God in us; and in this

this superedification, it will be needfull to observe these two things :

2. A due order and disposition : for though all the Truths of God are to be taught, yet each in its due place and time, according as the strength and growth of our hearers is able to bear. As the Scripture was delivered by pieces and degrees, so should it be preached too, line upon line, precept upon precept. It was (I think) wise counsell, that of a Learned Cardinal, That with vulgar people, it were best beginning at the latter end of St. Pauls Epistles, where he speaks of Duties, and then after that to go to the beginnings, where he is more profound in Doctrines.

2. A due Connexion, that we sever not those Doctrines which God hath joyned. Not to preach Works without Faith, which in the Jews begat pride; and opinion of their own righteousness, Rom. 10. 3. Nor Faith without Works, which some Hereticks doing, (for that the Learned observe to have been the cause of the Epistles of Saint James, and Saint John.) did thereby cause great scandall and licentious living. To preach the Law so, as to shew men still, upon Repentance, a Refuge to the Gospell, and so to preach the Gospell as to shew them withall upon their contempt and presumptuous disobedience, the curses of the Law.

3. There is the Contignation and covering, F 2 requisite

Vid. Feb. pref. in lib. 7. Instit. Orat. Non debemus onerare in firmitatem dissentientium, sed temperare vires nostras et ad intellectum audientium descendere Idem. l. 1. cap. 2. lib. 2. cap. 3. 6.

Quicquid narrat, ita narrat, ut ille cui loquens audientia credenda sperat, sperando diligat. Aug. de Civitat. Dei. l. 4. Terc. de pref. s. 9. Aug. de fid. op. oper. cap. 14. de Grat. et li. Arbitr. cap. 7.

requisite to preserve the building from outward injury. And this is either *Ministeriall* or *Supreme*. *Ministeriall* is three fold.

1. *Sovereigne*; and so Princes Lawes are a Crown and covering to the Church of God: *Nursing Fathers* they are to bee, *Isai. 49. 23.* and a great part of their Honour and Office it is to bee Shields and Protections to Gods House.

2. *Ecclesiasticall*, and so four things there are whereby the Reverend Bishop and Pastors of the Church doe roose this building.

1. *Piety* and unblameableness of living. *Be thou an example*, saith the Apostle to Timothy, in word and conversation, *1 Tim. 4. 12.* for an evill life in one of us will uncover more than an industrious hand will easily repaire again.

2. *Learning*, chiefly in the holy Scriptures, and then in the succession and Doctrine of the Churches of Christ in all Ages, That we may be able by sound Doctrine, both to exhort and convince gainsayers, *Tim. 1. 9.*

3. *Labour in Preaching* of the Word both by Doctrine and living. You know how the businesse of our calling is set forth unto us; and under what expressions, *A painful worke*; and more then that, *A painful worke*; *feare*, *Acare*; and more then that, *A distra-cting care*; the Worke of a Souldier, and of a Shepherd, and of an Husbandman, and of a Chi-

\* X u m d  
dionis J a  
N d y o r u s  
a w a y e s d i a  
P a p a l s u d r o n  
C h y s o p s i l  
49. 18.  
4. 18. 18. 2.  
O. 15. 38.  
1 Cor. 3. 23.  
Eph. 4. 12.  
Phil. 2. 2.  
O. 3. 20.  
1 Thes. 5. 15.  
1 Tim. 3. 2.  
1 Tim. 4. 5.  
John 4. 18.  
1 Cor. 3. 8.  
2 Cor. 10. 15.  
Gal. 4. 11.  
1 Thes. 3. 5.  
O. 5. 17.  
1 Tim. 5. 17.  
2 Cor. 7. 11.  
1 Cor. 11. 28.  
Phil. 1. 10.  
1 Tim. 3. 5.



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a Chirurgian, which requires more patience and assiduity, calles upon us to bee in a readinesse day and night. Such a Worke as we must wholly give our selves unto,

Apostles expressions, A Worke which will  
 keepe us still doing a Worke, in which of all  
 other is required the most exquisite and diffi-  
 cult mixture of wisdom and courage, zeale  
 and temper, boldnesse and meeknesse, power  
 and patience, authority and compassion, reve-  
 rence and humility, eloquence and plainnesse,  
 learning and experience, that no wonder if  
 Saint Paul cry out, *Ne wonder if Gory-  
 goryus and others have hidde,* and  
 run away from such an Employment, but,  
 great wonder it is to see men of greene heads,  
 of crude and hank abilities to trust to whom  
 fear of due preparations upon so dreadfull  
 and sacred an Office, certainly, of all Callings  
 under heaven, wee in ours have greatest reason  
 to cry out with the Prophet David, *If thou  
 Lord shouldst mark iniquities, O Lord, whom might  
 stand,*

4. Discipline and fatherly Government, to keep the stones of the Building in order, and to reduce all unto decency and beauty: for as God must bee served with holinesse, so it must bee in the Beauty of Holinesse too, and Unity is the beauty of the Church. Behold how pleasant it is for brethren so dwell together in unity,

b Acts 6.4.  
 1 Tim. 4.15.  
 Acts 12.25.  
 2 Tim. 4.5.  
 Col. 4.17.  
 Acts 14.26.  
 1 Tim. 4.15, 16.

And here let me speak one word to you who are Church wardens, and are entrusted with the care of Presenting Disorders to the Governours of the Church: to beseech you to consider the Religion and Sacrednesse of that Oath, which in the House of God, and as you expect helpe from God, you promise to performe, with the reverence of which Oath, and feare of Gods dreadfull Name, were you so thoroughly affected, as indeed you ought, wee should not see what with grief wee do, so great contempt of Gods House and Ordinances, as if they were common and profane things, by many scarce throughout the whole yeare making them Confession of finnes to God in the Assembly of his People, many seldom or never hearing any one Psalm of David, or Chapter of the holy Scriptures, read unto them, nay, many neglecting the whole Liturgie of the Church, and dropping in after the Sermon is begun, and though the Preacher have taken sad paines, for what in the Name of God he speaketh unto them, having not yet the patience to stay till that peice of the hour be ended. Certainly, David had learned more reverence to the Lords House, I was glad when they said, let us go into the House of the Lord, Psal. 122. v. 1. And so had Cornelius, who with his kindred and neere friends waited for the coming of Peter, Acts 10. 24. And so had Solomon, who teacheth men to waite dayly at the gates.

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gates, and to give attendance at the postes of the doores of Gods House, Prov. 8. 34. And the Prophecies foretell the like of Gods people under the Gospell, that they should call upon one another, and should goe speedily to pray before the Lord, and to seek the Lord, Zach. 8. 21. I speake this in zeale to the service of God, and to the reverence of his Sanctuary, and beseech you by the sacrednesse of your Oath, and for the feare of Gods Name to think upon it.

3. *Generall*, and so all the People in their places must labour by inoffensive and holy lives, and by the peaceable fruits of righteousness to cover the Church wherein they live from the reproaches of all those who calumniate our Doctrine and worship, as tending to licentious, prophane, rebellious, or superstitious living.

And now when all this is done, *Except the Lord build the house*, they labour but in vaine that build it. *Paul* may plant, and *Apollo* may water, but his Blessing it is which must perfect all. We all are but Walls of mudde, which may easily be broken through; He only is a Wall of fire which no enemies can approach unto. And therefore we must all (and wee in our Calling especially) bee frequent and urgent in our Prayers to him to preserve the Peace, to repaire the Breaches, and to build up the Walls of his *Jerusalem*, that he would give us eyes

eyes to see, and hearts to love, and mouths to utter, and lives to express the praises of his Word. And that he would give his word a free passage into the heads and hearts; into the Consciences; and conversions of all his People: that so beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the measure of the stature of the fulness of Christ; which the Lord grant for the merits and mercies of his Beloved Son Jesus Christ the Righteous; to whom with the Father and the blessed Spirit, Three Persons, and one Immortall and only wise God, be all Glory, Majesty, and Thanksgiving, now and for evermore, Amen.